Islam: The Perfectly Complete Religion

By the eminent scholar:

Muhammed Al-Ameen ibn Muhammed Al-Mukhtar
Ash-Shinqeetee
(Allah (ﷻ) have mercy on him)
(1320/1903 – 1393/1973)

Translated by:
Abu Faatima

﴿فَمَنْ كَانَ يَرْجُوْ لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلاً صَالِحاً وَ لاَ يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَداً﴾

﴾So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.﴿

The Noble *Qur'an - Soorah al-Kahf, Aayah* 110

Translation : Abu Faatima

Cover design : Ar-Risala

Layout/Typesetting : Ar-Risala

Published by : Invitation To Islam
P.O. box 7325
Walthamstow E17 9TX
invitationtoislam@lycos.com
www.invitationtoislam.com
abusalma@invitationtoislam.com

Printing : Impeks
020 8518 3433

Contents



Translator's Preface

Author's biography:

His name is Muhammed Al-Ameen ibn Muhammed Al-Mukhtar ibn Abdul-Qadir Al-Jekny Ash-Shinqeetee. He was born in 1320 Hijrah in Shinqeet, Mauritania of a family of scholars, men and women alike. Although his parents died while he was still very young, he studied with his paternal uncle and aunt with whom he lived afterwards. He studied with the great shaykhs of that land studying the Qur'an, **Fiqh**[1], under the Maliki **madhhab**[2], **Tafsir**[3], **Hadith**[4], **Usul**[5], **Nahw**[6], **Sarf**[7], **Balaaghah**[8], Poetry and other Islamic Sciences. He assumed teaching and became a major judge in the land, later he was wanted by the French and sentenced to death by them (they colonized that country along with other North African Mediterranean countries) for refusing to submit to the French and their call. However, he escaped them.

In 1367 Hijrah he went to perform Hajj, and while in Al-Medinah he gave some lessons in the Prophet's Masjid. When those in charge and responsible over the masjid's affairs became aware of him they asked that he remain and continue teaching there by request from the king Abdul-Aziz Al-Saud himself.

---

[1] Islamic Law or jurisprudence.

[2] One of the four main schools (Hanafi, Maliki, Shafi'i and Hanbali) of law or thought or more precisely, the methodology of deriving Islamic rulings according to Imaam Malik Ibn Anas (rahimahullah).

[3] Exegesis of the Qur'an.

[4] Reports of the statements and actions of the Prophet Muhammad (may Allah exalt his mention).

[5] Fundamental bases of Islamic jurisprudence.

[6] Grammer.

[7] Morphology.

[8] Rhetoric.

Then, after different teaching positions throughout the Kingdom, in 1381 he began teaching at The Islamic University of Al-Medinah upon its opening.

The Shaykh has many great works (all have been published):

1. *Adwaa Al-Bayaan Fi Tafsir Al-Qur'an Bil-Qur'an.*[9]
2. *Al-Mudhakirah Fi Usul Al-Fiqh.*[10]
3. *Adab Al-Bahth Wal-Munadharah.*[11]
4. *Daf'u Iham Al-Idtirab 'An Ayaat Al-Kitaab.*[12]
5. *Nathr Al-Wurud 'Ala Maraqi As-Su'ud.*[13]

The Shaykh was known for his immense knowledge in the afore mentioned Islamic Sciences as well as his piety, humbleness, simplicity in living, devotion to learning and teaching, virtuous character and more. He is noted as saying in regards to his great hatred of ***ghibah*** (back biting) "*How can I take the most precious thing I possess – that being my **hasanat** (good deeds) – and give them to another in exchange for his honor and reputation*!"[14]

[9] This is a monumental masterpiece commentary of the Qur'an.
[10] This is a book dealing with the Islamic Science of Usul Al-Fiqh (whose subject deals with thorough research of the evidences from which Islamic Law is derived from and the understanding of those evidences, for example, the Qur'an, the Sunnah, Ijma'a, Qiyas, etc.)
[11] The subject of this book deals with Montiq (logic and reasoning) but devoid of what is unislamic. The book used to be taught in the university in the College of Da'wah.
[12] This book deals with those Ayaat of the Qur'an that seem to be contradictory to the average person, whereas the shaykh clarifies what may be misunderstood.
[13] This book is an explanation of a famous poem that gathers the science of Usul Al-Fiqh.
[14] The reference for this is Nathr Al-Wurud 'Ala Maraqi As-Su'ud: 1/21.

The renowned former **mufti**[15] of Saudi Arabia Muhammed ibn Ibrahim (Allah (ﷻ) have mercy upon him) said praising him, "*He is filled with knowledge from his head to his feet.*" Also, "*A miracle in (his knowledge of) Islamic Sciences, the Qur'an, Arabic Language and Arabic Poetry.*"[16] The late mufti shaykh Abdul-Aziz ibn Baaz (Allah (ﷻ) have mercy upon him) said praising him, "*I know regarding the shaykh his vast knowledge of Tafsir, Arabic Language, the scholars' commentary of Allah's (ﷻ) book (the Qur'an), asceticism, righteousness and verification in matters. Whoever hears him speak while commenting on the Qur'an will be amazed by his vast knowledge, research, language and eloquence, and will not tire from listening to him. So, Allah (ﷻ) have mercy upon him with His encompassing mercy and benefit the Muslims from his knowledge.*"[17]

The Shaykh died after having fallen ill upon returning from Hajj in the year 1393 Hijrah, and was buried in Makkah. Shaykh Ibn Baaz performed the ***janazah*** (funeral) prayer on him along with all the other Muslims present in Masjid Al-Haraam after Sallat Adh-Dhuhr (the mid-day prayer).

Allah (ﷻ) grant him a special place in ***Jannah*** (Paradise) with the other noble scholars of Islam, replace the likes of them with equals or even better and ultimately, upon our death forgive us, have mercy upon us and bless us to be in ***Jannah*** along with the prophets, the righteous, the martyrs and the virtuous. Indeed, their companionship is blessed! Ameen! Ameen! Ameen!

And then,

May the Blessings of Allah (ﷻ) be upon our Beloved Prophet Mohammad, his family and all his companions.

All Praise and Gratitude is to Allah (ﷻ) alone, the LORD of all creation.

[15] He is the top elected official for giving legal verdicts.

[16] The reference for this is Nathr Al-Wurud 'Ala Maraqi As-Su'ud: 1/21.

[17] The reference for this is Nathr Al-Wurud 'Ala Maraqi As-Su'ud: 1/22.



In the name of Allah the Most Merciful the Compassionate

All praise is due to Allah (ﷻ) Lord of the Universe, and prayers and peace be upon our prophet Muhammed (ﷺ), his family (ﷺ), companions (ﷺ) and all who call to his calling till the Day of Judgment.

To proceed:

So, here we have this lecture that I gave in the ***Masjid*** (Mosque) of the prophet (ﷺ) upon request from the king of Morocco. Hence, some of my brothers requested of me the transcription of it so that it may be published for distribution. So, I responded to their request with hope in Allah that it will be of benefit.

Allah the Most High says;

﴾This day I have perfected for you your religion, and have completed my blessings upon you, and am pleased in (having chosen) Al-Islam for you as your (complete) religion﴿
[Al-Maidah: 3].

That day is the day of Arafat, and that was on Friday during the Farewell Hajj. This noble verse was revealed while the prophet (ﷺ) was standing in Arafat, and he lived after its revelation for eighty-one nights. Allah the Exalted stated in this noble verse that He has perfected for us our religion. Therefore, nothing will ever be taken away from it, nor will there be need to add anything to it. For this reason Allah finalized prophet hood with our prophet (ﷺ) (as the seal of the prophets), upon them all be the peace and blessings of Allah (ﷻ).

In addition, Allah states that He is indeed pleased in having chosen for us Al-Islam as our religion. Consequently, He will never ever be displeased with it. For this, He clearly stated that He will never accept other than Al-Islam from anyone. He says;

﴾**And whoever wants other than Al-Islam as his religion, it will never be accepted of him, and he will be in the Hereafter of the losers**﴿ [Aali 'Imran: 85].

In another verse He states:

﴾**Indeed, the religion (accepted) by Allah is Al-Islam**﴿
[Aali 'Imran: 19].

So, in the completion of religion and the clear explanation of its laws - all of them - lie all the blessings for both this world and the Hereafter. This is why Allah says;

﴾**…and have completed my blessings upon you…**﴿
[Al-Maidah: 3].

Furthermore, this noble verse is clear proof that the religion of Islam explained and clarified every single matter that mankind needs, both for the life of this world as well as the life of the hereafter.

To exemplify this we will use ten great issues that are of importance to mankind with reference to this world and the Hereafter and which are central to the life of this world. And in mentioning part of these, attention is drawn to the rest of them:

The First: At-Tawheed (Islamic monotheism).
The Second: Admonition and preaching.
The Third: The differentiation between righteous deeds and unrighteous deeds.
The Fourth: Ruling with other than the Shariah - Islamic Law.
The Fifth: The social conditions of society.
The Sixth: The Economy.
The Seventh: Politics.
The Eighth: The problem of the **kuffaar's** (disbelievers) domination over the Muslims.
The Ninth: The problem of the Muslims weakness and inability to empower and battle the kuffaar in quantity and preparation.
The Tenth: The problem of the differing and disagreement of the hearts within society.

We shall explain the solution to these problems from the Qur'an. Furthermore, this quick and brief reference to the solution of all these problems through the Qur'an is an indication that within it lie solutions to other than these problems.

The first issue: ***At-Tawheed*** (التوحيد Islamic Monotheism):

It is recognized through careful examination of the Qur'an that Tawheed is divided up into three divisions.

- *The first*: ***Tawheed Ar-Ruboobiyyah***[18].

It is this aspect of tawheed that we find mankind is naturally inclined to accept. Allah the Exalted says;

﴾**And if you were to ask them who created them, they would certainly say Allah**﴿ [Az-Zukhruf: 87].

He also says;

﴾**Say who gives you sustenance from the sky and the earth, and who possesses (control over) the hearing and vision, and creates the living from the dead and the dead from the living, and who is in control of (all) the affairs. Verily they would reply Allah. Then say will you not then fear and be conscious (of your Lord)**﴿ [Yunus: 31].

And there are many other verses like these!

However, Pharaoh's denial of this tawheed, as (Allah (ﷻ) tells us this) in the Qur'an;

﴾**Pharaoh said, and who is Lord of the universe**﴿
[Ash-Shu'araa: 23]

is due to his arrogance. The evidence for this is the verse

[18] [Translator's note: This tawheed refers specificly to the uniqness of Allah's actions like creating, giving life, sustaining it and maintaining it, etc].

﴾**(Moses) said (to Pharaoh), certainly you know that none other has sent down these (signs/miracles) except the Lord of the heavens and earth as eye openers**﴿ [Al-Israa: 102].

Allah (ﷻ) says;

﴾**And they rejected and denied them (the signs and miracles) in haughtiness and oppressiveness although their (inner) selves most assuredly confirmed them**﴿ [An-Naml 14].

So, that's why the Qur'an would be revealed - affirming this (first) type of Tawheed by wording of a rhetorical question saying

﴾**Is there doubt in Allah?!**﴿
[Ibrahim: 10].

In similar fashion Allah states;

﴾**Say, should I seek other than Allah as Lord while He is the Lord of everything?!**﴿ [Al-An'am: 164].

In yet another verse Allah states;

﴾**Say, who is the Lord of the heavens and the earth? Say, Allah!**﴿ [Ar-Ra'd: 16].

And the likes of these verses are many, this is because they attest to the fact that Allah is Lord.

However, this type of Tawheed (alone) did not benefit the disbelievers because they did not manifest this oneness in their worship of and obedience to Allah. Allah (ﷻ) says;

﴾**And most of them will not believe in Allah except that they are polytheists (worshipping other false deities along with Allah)**﴿ [Yusuf; 106].

In another verse He states (what the polytheists claim);

﴾**We do not worship them except so that they bring us closer to Allah**﴿ [Az-Zumar; 3].

﴾**And they say, they are our intercessors with Allah. Say, will you inform Allah of what He does not know?!**﴿ [Yunus; 18].

- ***The Second*: *Tawheed Al-Uluhiyyah*[19].**

This is the aspect of Tawheed over which all the wars were fought between the messengers (ﷺ) and (their) nations. This is the main mission that the messengers (عليهم السلام) were sent to accomplish. Its essence is: *there is no god (worthy of being worshipped) except Allah*. It is built upon two principles: these are, negation and affirmation, based on the statement "*there is no god (worthy of being worshipped) except Allah.*"

The understanding of negation in this statement is: the complete stripping, repudiation and dismissal of all things worshipped except Allah, in all forms of worship. The understanding of affirmation in it is: singling out Allah alone for worship - with no other - through all the types of worship that He legislated, prescribed and mandated. Most of the Qur'an deals with this.

﴾**And We most certainly have raised and sent to every nation a messenger (to tell them) worship Allah and denounce the *Taghut***﴿[20] [An-Nahl; 36].

﴾**And We have not sent before you (O Muhammed ﷺ) any messenger except that We revealed to them that there is no god except Me (Allah) so worship Me**﴿ [Al-Anbiyaa; 25].

[19] [Translator's note: This is also known as Tawheed Al-Ibaadah (Worship). It refers to the oneness of Allah in regards to Him alone being worshipped].

[20] [Translator's note: At-Taghut refers to anyone who rules with other than what Allah has legislated (Shariah). Refer to Shaykh As-Sa'adi's Tafsir. Also, it is stated in other books of Tafsir that At-Taghut is the Shaytan, and/or anything else that is worshipped other than Allah].

﴾**And who so disbelieves in the Taghut and believes in Allah has indeed grasped onto a strong bond**﴿ [Al-Baqarah; 256].

﴾**And ask whom We sent before you from our messengers did We set up along with the Most Merciful gods to be worshipped?**﴿ [Az-Zukhruf: 45].

﴾**Say, verily it is revealed to me that indeed your God is One God so, are you *Muslims*?**﴿ [Al-Anbiyaa; 108].

And the ***Ayaat*** (verses) concerning this are very numerous.

- ***The Third*: *Tawheed Al-Asmaa Was-Sifat***[21]

This type of tawheed is built upon two foundations/principles, as Allah clarified. The first, ***tanzeeh***[22] of Allah's attributes from being like (the attributes of) His creation. The second, ***iman*** (belief/faith) in all that He has described Himself as or that His messenger (ﷺ) has described Him with, affirming it not metaphorically but literally - as the description is befitting of His perfection and sublimity. It is a fact that no one is more knowledgeable to describe Allah than Allah Himself. It is also a fact that, after Allah, the Prophet (ﷺ) is most knowledgeable about Him and can best describe Him. Allah says about Himself:

﴾**Are you more knowledgeable or Allah?**﴿
[Al-Baqarah; 140].

Also, He says concerning His messenger (ﷺ)

﴾**And he does not speak of his own, rather it is revelation revealed to him**﴿ [An-Najm: 3, 4].

Allah has made it clear that there is nothing completely like Him when He said;

[21][Translator's note: This refers to Allah's uniqness and oneness regarding His beautiful names and sublime attributes].

[22] [Translator's note: This is the negation of all attributes of imperfection from Allah (جل جلاله)].

﴾There is nothing completely like Him…﴿
[Ash-Shura; 11]

and made clear the affirmation of His literal attributes when He said;

﴾…**And He is the Hearing the Seeing**﴿
[Ash-Shura; 11]

The first portion of the verse ruled out the absence of ***ta'ateel***[23] and it is clear from the verse that what becomes incumbent is the affirmation of the attributes literally, without ***tamtheel***[24]***,*** and the negation of ***mumaathalah***[25] without ta'ateel nullification. Allah made clear the inability of the creation to encompass Him completely, He says

﴾He knows that which is before them and after them, and their knowledge does not encompass Him completely﴿
[Taha: 110].

---

[23] [Translator's note: This is the negation of attributes that Allah (ﷻ) or His messenger (ﷺ) have affirmed].
[24] [Translator's note: This is the ascribing of attributes that are solely Allah's (ﷻ) to His creation, and/or the opposite].
[25] [Translator's note: This is the same thing as tamtheel].

The Second Issue: Al-Wa'dh[26] (الوَعْظ).

The scholars have agreed unanimously that Allah has not sent down from the sky to the earth a bigger preacher, or greater admonisher than the awareness that one is being observed. That is, that man should be aware that his Lord is looking over him, and that He is aware of all that he hides and reveals.

The scholars have given an example for this tremendous preacher and great admonisher, an example that makes the abstract perceivable. They said "Were we to suppose that there was a blood shedding king - killing many men (profusely) - very powerful, severe in his punishment, who has swordsmen at his head and the leather rug laid out, and the swords are dripping blood, and around that king are his daughters and wives. Do you think for a moment that anyone present would plan to even try to do anything ***haram*** (prohibited) with the king's wives or daughters with his being aware and looking at him?! No! Absolutely not. And to Allah belong the most sublime examples! Indeed, Allah is far greater in His observation, and far more knowledgeable than that king, and without doubt He is far more severe, stern and atrocious in punishment. His limits within His earth are His prohibitions. If the land's people knew that the ruler of the land upon awaking would be aware of all their doings during the night, they would sleep in fear, refraining from all evil and sins in fear of him.

Allah has clearly expressed the wisdom behind His creating creation, that being to test them

﴾Which of them is the best in deeds﴿
[Al-Kahf: 7].

He also states in the beginning of Surah Hud;

﴾And it is He who created the heavens and the earth in six days, and His throne is above the water to test you which of you is best in deeds﴿ [Hud; 7]

[26] [Translator's note: This is explained in the paragraph that follows].

and He did not say, "Which of you is most in deeds." He states in (Surah) Al-Mulk;

﴾**He who created death and life to test you which of you is best in deeds, and He is The Mighty The Forgiving**﴿ {Al-Mulk: 2}.

So, these two **ayahs** (verses) clearly express the intent of His statement;

﴾**And I have not created the *Jinn*[27] nor mankind except to worship Me**﴿ {Adh-Dhariyat: 56}

as the wisdom behind the creating of creation is this test that was mentioned. (Angel) Jibril (Gabriel) wanted to convey to mankind the path to success in this test so, he said to the prophet (ﷺ), "*...Then tell me what is **Ihsan**?*" Namely, that being the thing which creation was created for - to be tested in. So, he (the prophet ﷺ) explained that the path of Ihsan is that great admonisher and tremendous preacher mentioned previously. He answered, "***It (Ihsan) is to worship Allah (ﷻ) as if you see Him, and if you don't see Him then (know that), indeed He sees you***."[28]

So, there isn't a page of the Qur'an that you turn, except that you find therein this great admonisher;

﴾**And We did indeed create mankind and We know what he whispers to himself, and We are nearer to him than his jugular vein**﴿ ... ﴾**He does not pronounce a word except that with him is a prepared guard**﴿ {Qaf: 16, 18}.

---

[27] {Translator's note: They are a creature that Allah has created from smokeless fire who, like man, are required to believe in Allah, His messenger, the Qur'an and its message. In short to be Muslims!}.

[28] **Muttafaqun 'aleyhi** – narrated by both Imams Al-Bukhari and Muslim from the hadith of Abu Hurayrah. *Al-Bukhari: Kitab Al-Iman; Bab Suel Jibril An-Nabiyya An Al-Iman (1/18). Muslim: Kitab Al-Iman (1/36) hadith # 8.*

﴾So, We will certainly narrate to them with knowledge, and We were not absent﴿ [Al-'Araf: 7].

﴾And you are not in a situation, nor do you recite from the Qur'an, nor do you perform any action, except that We are above you witnesses while you are engaged performing them, and nothing escapes from (the seeing, hearing, observation and knowledge) of your Lord from the (smallness of) a mustard seed in the earth, or in the sky, nor anything smaller than that nor larger, except that it is in an explicit book﴿
[Yunus: 61].

﴾Behold how they (the disbelievers) indeed do turn their chests away to hide (what they conceal) from Him (Allah), even when they clothe themselves He knows what they conceal and what they reveal. Certainly, He is knowledgeable of what their chests contain﴿ [Hud: 5].

The likes of this are located everywhere in the Qur'an.

The Third Issue: The Differentiation Between Righteous Deeds and Unrighteous Deeds.

The Great Qur'an has explained that righteous deeds are those that contain three conditions, and whenever one of these three conditions becomes faulty, then, there is no benefit in it for its doer on the Day of Judgment.

- ***The First***: To be in accordance with that which the Prophet (ﷺ) came with (Islam)[29] because Allah (ﷻ) says;

﴾**And whatever the Messenger gives you, take it, and whatever he prohibits you, leave it**﴿ [Al-Hashr: 7].

﴾**Whoever obeys the Messenger has indeed obeyed Allah**﴿ [An-Nisaa: 80].

﴾**Say (O Muhammed ﷺ), if you love Allah then, follow me**﴿ [Aali 'Imran: 31].

﴾**Or do they have associates who have legislated for them in religion what Allah has not permitted!?**﴿ [Ash-Shura: 21].

﴾**Did Allah permit that for you, or do you lie upon Allah!?**﴿ [Yunus: 59].

- ***The Second***: It must be sincerely for Allah (ﷻ), as He states;

﴾**And they were not ordered except to worship Allah alone, sincerely for Him the religion**﴿ [Al-Bayyinah: 5].

---

[29] Narrates *Al-Bukhari: Kitab As-Sulh; Bab Idha Istalahu 'ala Sulh Jawr Fa As-Sulh Mardud (3/167), and Muslim: Kitab Al-Aqdiyah; Bab Naqd Al-Ahkam Al-Batilah wa Rad Muhdathat Al-Umur (3/1343) hadith # 1718* from the hadith of 'Aishah, "*Whoever introduces into our affair (Islam) what is not in it then it is rejected*" and in another narration, "*what is not from it*" and in Muslim's narration, "*Whoever performs an action that doesn't have our affair (Islam's approval) then it is rejected.*"

﴾**Say (O Muhammed ﷺ), indeed I have been ordered to worship Allah sincerely, His is the religion. And I have been ordered to be the first of the muslims. Say, verily I fear that if you disobey my Lord, the punishment of a great day. Say, I sincerely worship Allah, His is my religion. So, worship what you want other than Him**﴿ [Az-Zumar: 11-15].

- ***The Third***: That it must be built upon the foundation of the correct ***aqeedah*** (religious belief), because actions are like the roof whereas, the aqeedah is like the foundation. Allah (ﷻ) says;

﴾**And whosoever does righteousness, male or female while being a believer…**﴿ [Taha: 112].

So, He confined that with His saying ﴾**while being a believer**﴿. Whereas, He states concerning the disbeliever;

﴾**And We sent forth to what they performed of deeds, thereby making them (null and void of any benefit) as fine dust scattered**﴿ [Al-Furqan: 23].

Also, The Al-Mighty said;

﴾**Those are them that have nothing in the Hereafter except the fire (of Hell), and He made vain what they performed in it (the life of this world); and mischief is what they used to perform**﴿ [Hud: 16].

There are many other Ayaat like these.

The Fourth Issue: Ruling with other than the ***Shariah*** (Islamic Law).[30]

Indeed, the Qur'an has explicitly verified that ruling with other than the Shariah is clear unmistakable ***kufr*** (disbelief) and ***shirk***[31]. When ***Shaytan*** (Satan) inspired the disbelievers of Makkah to ask our prophet (ﷺ) concerning the sheep that dies, who killed it? He replied, "*Allah killed it*." So, he (Shaytan) inspired them to say to him (the prophet ﷺ), "*What you slaughter with your own hands is **halal** (lawful) however, that which Allah slaughters with His own beautiful hand is **haram** (unlawful)? Then, you are better than Allah!*"[32] So, Allah revealed;

﴾And indeed the Shaytans do inspire their trusted ones to debate with you, and if you obey them then, indeed you are certainly *mushrikun* (pagans)﴿ [Al-An'am: 121].

Furthermore, the letter (**ف**) not entering upon the sentence **﴾Indeed you are certainly mushrikun (pagans)﴿** is a clear indicator of the letter (**ل**) which is used to swear/promise. So, this is a swear from Allah, swearing in this noble ayah that whoever obeys Shaytan in his legislating the lawfulness of the dead animal, that he is indeed a ***mushrik*** (polytheist). This is ***shirk akbar*** (the greater shirk) that by consensus of the Muslims expels one from the religion of Islam, and that Allah will on Judgment Day severely scold the committer (of that sin) by His saying;

---

[30] [Translator's note: For anyone who wishes to further research this topic, he can refer to the author's commentary of the relevent verses from Surah Al-Maidah: 42 – 50].

[31] [Translator's note: Worshipping with Allah (ﷻ) another thing, or giving anything else what is specifically His rights or attributes].

[32] This is from the hadith of Ibn Abbas, narrated by *Abu Dawud: Kitab Al-Adahiy, 13 – Bab fi dhabaih Ahl Al-Kitab (3/245), hadith # 2818. At-Tirmidhy: Kitab Tafsir Al-Qur'an; Bab (wa min Surah Al-An'am) (5/246), hadith # 3069. An-Nasai: Kitab Ad-Dahaya; Bab Tawil Qawl Allah* (وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرْ اسْمُ اللَّه عَلَيْه) [Al-An'am: 121], *(7/237), hadith # 4437, with Abu Ghuda's tahqiq. Ibn Majah: Kitab Adh-Dhabaih; Bab At-Tasmiyah 'inda Adh-Dhabh (2/1059), hadith # 3173.*

﴾**Did I not command you O progeny of Adam to not worship Shaytan, that indeed he is your clear enemy, and to worship Me; this is a straight path**﴿ [Yasin: 60, 61].

Also, Allah (ﷻ) says concerning His ***khalil*** (beloved, (Ibrahim ﵇))

﴾**O my dear father do not worship Shaytan**﴿
[Maryam: 44]

that, being by obeying him in his legislating kufr and sinning. And Allah (ﷻ) says;

﴾**They do not supplicate worshipping, except to idols and they do not supplicate worshipping except to a disobedient Shaytan**﴿ [An-Nisaa: 117]

meaning, they do not worship except Shaytan, and that is by them obeying his Shariah. And Allah (ﷻ) says;

﴾**Likewise, it has been beautified to many of the disbelievers the killing of their own children due to (obeying) their partners (shaytans)**﴿ [Al-An'am: 137].

So, He (Allah ﷻ) named them partners due to their obedience to them in disobedience to Allah (ﷻ) through killing the children.

When 'Adiy ibn Hatim[33] (رضي الله عنه) asked the prophet (ﷺ) regarding the ayah

﴾**They have taken their rabbis and priests as gods along with Allah**﴿ [Tawbah: 31]

[33] He is the noble sahabi Abu Torif, 'Adiy ibn Hatim ibn Abdullah At-Toeey (رضي الله عنه). He embraced Islam from Christianity during the 7th year of the Hijrah and died in 67 H. His father Hatim was known for his generosity such that he was used as the example for expressing it. Look for his biography in Imam Adh-Dhahabi's book *Siyar A'alaam An-Nubalaa: 3/162-165.*

he replied to him that the meaning of them taking them as gods is their obedience to them in making unlawful that which Allah (ﷻ) has made lawful, and making lawful that which Allah (ﷻ) has made unlawful[34], and there is no disagreement in this matter

﴾**Do you not see those who claim that they have indeed believed in what was sent down to you (of revelation – the Qur'an) and what was sent down before you, they want to litigate before At-Taghut even though they've been ordered to disbelieve in it. Shaytan wants to lead them astray, very astray**﴿ [An-Nisaa: 60].

﴾**And whoever doesn't rule with what Allah has sent down (of revelation) then, they are the *kafirun* (disbelievers)**﴿
[Al-Maidah: 44].

﴾**Should I seek other than Allah as ruler even though He sent down to you the book detailed, and those whom We've given the book know most certainly that it is sent down from your Lord with the truth, so don't be of the doubtful**﴿
[Al-An'am: 114].

﴾**Perfectly completed are the words of your Lord in truthfulness and justice, there is no altering His words, and He is the Hearing the Knowledgeable**﴿ [Al-An'am: 115].

So, the word (صِدْقاً) truthfulness is meant with respect to (what He relates of) information; while the word (عَدْلاً) justice is with respect to the laws (Shariah).

﴾**Is it the ruling of ignorance[35] that they seek!? Who is better than Allah in law and rule (this is clear) for a people of certainty**﴿ [Al-Maidah: 50].

[34] *At-Tirmidhy: Kitab Tafsir Al-Qur'an; Bab (Min Surah At-Tawbah), (5/259) hadith # 3095.* He said concerning it "This hadith is gharib."

[35] [Translator's note: (Hukm Al-Jahiliyyah) refers to any and all laws that oppose what Allah has sent down upon His messenger. Everything other than Islam. Refer to Shaykh As-Sa'adi's tafsir.]

The Fifth Issue: The Social Conditions of Society

Verily, The Qur'an has quenched the thirst regarding this issue and illuminated its path. Look at what Allah orders the ruler to do with his people

﴾**Lower your wing to those who follow you from the believers**﴿ [Ash-Shu'araa: 215].

﴾**So, because of mercy from your Lord (O Muhammed ﷺ) you were gentle with them, and had you been harsh and cold hearted they (the sahabah ﷺ) would of most certainly fled away from you. So, pardon them, seek forgiveness (with Allah ﷻ) for them and consult them in matters**﴿
[Aali-'Imran: 159].

Also, look at what Allah orders the general society to do regarding its rulers

﴾**O you who believe obey Allah, and obey the Messenger and your leaders**﴿ [An-Nisaa: 59].

Furthermore, look at what Allah orders man to do within his inner sphere with his children and spouse

﴾**O you who believe protect yourselves and your families from a fire whose fuel is people and stones, above it (Hell) are angels strong and severe. They do not disobey (Allah) in what He orders them to do, and they perform what they have been commanded**﴿ [At-Tahrim: 6].

Again, look at how Allah cautions him to beware and be resolute within his private environment. He is ordered upon discovering what is improper to pardon and forgive. So, he is firstly ordered to be resolute and cautious and secondly to pardon and forgive

﴾**O you who believe indeed from amongst your spouses and children are enemies to you so, beware of them, and if you pardon, overlook and forgive, then indeed Allah is Forgiving Merciful**﴿ [At-Taghabun: 14].

Also, look at how Allah orders the individuals of society at large to work together

﴾**Verily Allah orders justice, goodness and giving (supporting) relatives, and prohibits sinning, evil and transgression; He admonishes you that perhaps you may remember**﴿
[An-Nahl: 90].

﴾**O you who believe refrain from much suspiciousness, indeed some suspicions are sinful; and do not spy and slander each other**﴿ [Al-Hujurat: 12].

﴾**O you who believe, people should not ridicule another because they just may be better than them, neither women (ridiculing) other women because they just may be better than them, and do not degrade yourselves, and do not call (each other) names, what an evil disobedience after (having) faith, and whoever doesn't repent, then they are the transgressors**﴿ [Al-Hujurat: 11].

﴾**And cooperate in righteousness and piety with one another and do not cooperate in sinfulness and oppression**﴿
[Al-Maidah: 2].

Allah (ﷻ) says;

﴾**Certainly the believers are brothers**﴿
[Al-Hujurat: 10].

﴾**And their affairs are consulted mutually**﴿
[Ash-Shura: 38]

and other than that.

Furthermore, since no one is safe within society – whoever he may be - from hostility and animosity from both man or jinn; (as stated in a poem):

Man is not without opposition, even if
he were to isolate himself on a mountain top

and since everyone is in need of the cure for this plagued illness. Allah (ﷻ) has made clear its cure in three places within the Qur'an. He clarified that the cure for man's hostility is to not abuse him, overlook his wrong doings and to repay wrong with goodness. As for the Shaytan from Jinns, there is no cure except to seek refuge with Allah (ﷻ) from their evil.

- ***The first place***: What Allah (ﷻ) has mentioned near the end of Surah Al-A'araf, concerning man;

﴾**Accept pardon, command to goodness and avoid the ignorant**﴿ [Al-A'araf: 199].

Also, the likeness (of the aforementioned, but) concerning the shaytans of Jinn;

﴾**Whenever you sense from Shaytan (an evil) sensation, then seek refuge with Allah. Indeed He is All-Hearing All-Knowing**﴿ [Al-A'araf: 200].

- ***The second place***: Allah (ﷻ) states in an ayah in Surah Al-Muminun;

﴾**Repay badness with what is best, We are best aware of what they say**﴿ [Al-Muminun: 96].

And in regarding his (man's) counterpart (the Jinn);

﴾**And say my Lord I seek refuge with you from Shaytan's evil, and I seek refuge with you my Lord from their attendance**﴿ [Al-Muminun: 97, 98].

- *The third place*: In Surah Fussilat Allah (ﷻ) has further added, declaring explicitly, that the heavenly cure severes that Satanic disease. Also, He further added that that heavenly (cure) is not given to everyone. Rather, no one is given it except the possessor of greatness and large blessings (of noble manners). Allah (ﷻ) says;

﴾**Repay (badness) with what is best, so then the one that there is between you and him enmity will be as a dear friend. No one is (blessed to) achieve that except those who persevere, and no one is (blessed to) achieve that except the possessor of great blessing (of noble manners)**﴿ {Fussilat: 34, 35}.

And regarding his counterpart;

﴾**Whenever you sense from Shaytan (an evil) sensation then, seek refuge with Allah. Indeed He, He is the All-Hearing the All-Knowing**﴿ {Fussilat: 36}.

Allah (ﷻ) clarifies that kindness and gentleness is especially for the Muslims excluding the kuffaar saying;

﴾**…Then Allah will bring a people that He loves and they love Him, humble with the believers and harsh with the kuffaar**﴿ {Al-Ma'idah: 54}.

﴾**Muhammed is Allah's messenger, and those with him are harsh with the kuffaar, merciful to each other**﴿ {Al-Fath: 29}.

﴾**O Prophet fight the kuffaar and the hypocrites, and be severe with them**﴿ {At-Tawbah: 9}.[36]

[36] {Translator's note: This is in reference to those kuffaar who are at war with the Muslims or abusive. Those kuffaar who are neither hostile nor waging war against the Muslims are to be treated well as that is from the noble prophet's (ﷺ) guidance, and in hopes of their embracing Islam. The proof for what I have presented can be easily found in Surah Al-Mumtahinah: 8,9 ﴾ **Allah does not prohibit you from those who do not fight you because of religion, or**

Harshness in the place of gentleness is stupidity and unwise, while gentleness in the place of harshness is weakness and feebleness, (as stated in the poem):

If it is said tolerance, then say for tolerance is a place,
While the youth's tolerance in its wrong place is ignorance

---

expel you from your homes - from being kind and just with them. Certainly, Allah loves the just. Indeed, Allah prohibits you from those who fight you due to religion, expel you from your homes and supported (others) in expelling you - to have allegiance with them, and whosoever aligns himself with them, then they are the transgressors. ﴾ and the ***seerah*** (biography) of the beloved messenger (ﷺ)].

The Sixth Issue: The Economy

The Qur'an has laid out the foundations of Economics. All aspects of economics fall under these foundations. This is because these aspects all revolve around two basic concepts.

- ***The first***: A proper perspective of making money.
- ***The second***: A proper perspective in spending it in the right channels.

So, look at how Allah (ﷻ) has opened up in His book (the Qur'an) ways to making money, in ways appropriate to both honor and religion. He lit the way to that saying;

﴾**So, when the prayer is finished spread out through the earth and seek Allah's wealth, and remember Allah a lot so that you may be successful**﴿ {Al-Jumu'ah: 10}.

﴾…**And others going out through the land seeking from Allah's wealth**﴿ {Al-Muzzammil: 20}.

﴾**There is no sin upon you in seeking wealth from your Lord**﴿ {Al-Baqarah: 198}.

﴾…**Except it being a business transaction (based on) mutual satisfaction**﴿ {An-Nisaa: 29}.

﴾**And Allah has made business halal…**﴿ {Al-Baqarah: 275}.

﴾**Therefore, eat from what you have earned of war spoils halal and good…**﴿ {Al-Anfal: 69}

with other than that (of evidences).

Also, look at how Allah (ﷻ) commands moderateness in spending;

《And do not make your hand chained to your neck, and do not spread it out all the way》[37] [Al-Israa: 29].

《And those who when they spend are not excessive nor stingy, and are (in their spending) between that in care taking》 [Al-Furqan: 97].

《And they ask you how much should they spend》
[Al-Baqarah: 219].

Then, look at how Allah (ﷻ) prohibits spending on what is not lawful

《They will spend it (their wealth), but then, it will be upon them grief and regret, and then they will be overwhelmed conquered》 [Al-Anfal: 36].

[37] [Translator's note: Shaykh As-Sa'adi comments on this ayah in his tafsir saying, **《And do not make your hand chained to your neck》** is referring to extreme greed and stinginess; **《and do not spread it out all the way》** so that you spend in what is unnecessary or more than what is necessary".]

The Seventh Issue: Politics

Certainly the Qur'an has presented the foundations of politics, illuminating its characteristics and revealing its routes. That is because ***As-Siyasah*** (politics) – from the verb سَاسَ : يَسُوسُ : سِيَاسَة ; which means to regulate affairs and to maintain matters. It is divided up into two divisions, foreign and domestic.

As for foreign, well its subject is based upon two pillars;

- ***The first***, preparing the necessary might to suppress the enemy and finish him off, as Allah (ﷻ) has mentioned concerning this pillar;

﴾**And prepare for them what you can of might (intellectual, physical and weaponry, etc) and horses reined, frightening thereby Allah's enemy and your enemy**﴿ [Al-Anfal: 60].

- ***The second***, correct complete unity, encompassing that might; Allah (ﷻ) states;

﴾**And unite fortified altogether under Allah's rope (Islam) and do not divide**﴿ [Aali 'Imran: 103].

He also says;

﴾**And do not dispute lest you lose courage and your strength departs**﴿ [Al-Anfaal: 46].

The Qur'an has detailed what follows that of truces, armistice and the fulfilling of contracts if the situation calls for it. Allah (ﷻ) says;

﴾**So, fulfill for them their contract to its appointed time**﴿ [At-Tawbah: 4].

﴾**So, as long as they are upright (keeping their contract), then be upright with them**﴿ [At-Tawbah: 7].

﴾And if you fear from a people betrayal then, break (the contract) to them equally (informing them of their breach)﴿ [Al-Anfaal: 58].

﴾And a proclamation from Allah and His messenger to the people on the day of Al-Hajj Al-Akbar (the 10th day of Hajj, the day of sacrificing) that verily Allah is innocent from the polytheists, and so is His messenger﴿ [At-Tawbah: 3].

He commands us to beware, liberate ourselves from their conspiring and their seizing of opportunities, He says;

﴾O you who believe take your precautions﴿ [An-Nisaa: 71].

﴾And have them beware and take their weapons, the disbelievers would love that you neglect your weapons﴿ [An-Nisaa: 102].

With many other Ayaat likes these.

As for the domestic policy, all its topics return to the establishment of safety and peace within society, while halting aggression and returning things to their rightful owners.

The main entities that are the focus of preservation in domestic policy are six:

- ***The first***: Religion. The Shariah came to protect it, and that is why the Messenger (ﷺ) said, "*Whoever changes his religion (Islam), kill him*."[38] In that there is a tremendous deterrence from changing religion and its vanquishing.

- ***The second***: Lives. Allah (ﷻ) has legislated in the Qur'an ***Al-Qisaas***[39] to protect them

---

[38] Narrated from Ibn Abbas' hadith, *Al-Bukhari: Kitab Al-Jihad; Bab La Yuadhdhab Bi Adhab Allah (4/21)*.

[39] [Translator's note: Qisaas is the punishment that is exacted out to the criminal as legislated in the Qur'an and/or hadith. Each crime has its specific punishment which is most suitable for it, as you see in the six topics listed].

﴾And for you there is in Qisaas life﴿
[Al-Baqarah: 179].

﴾Qisaas is incumbent upon you in (matters regarding) murder﴿ [Al-Baqarah: 178].

﴾And whoever is killed oppressed, then we have given to his guardian authority﴿ [Al-Israa: 33].

- ***The third***: The mind and intellect. The Qur'an has come to protect them;

﴾O you who believe indeed (drinking) alcohol, gambling, idols and divination are evil and filth from Shaytan's doings, so abstain from them that you might be successful﴿
[Al-Maidah: 90].

Also, it is (mentioned) in a hadith, "***All intoxicants are haram thus, what intoxicates in large quantity is haram (even) in small quantity.***"[40] Due to the protection of the mind and intellect the punishment for the drinker of alcohol is obligatory.

- ***The fourth***: Family and genealogy. To protect it Allah (ﷻ) has legislated the adulterer's and fornicator's punishment;

﴾The female fornicator and the male fornicator lash each of them one hundred lashes﴿ [An-Nur: 2].[41]

---

[40] *Ibn Majah: Kitab Al-Ashribah; Bab Ma Askara Kathiruhu Fa Qaliluhu Haram (2/1124) hadith # 3392.* The beginning part of it "***All intoxicants are haram***" is muttafaqun aleyhi from Abu Musa's hadith. *Al-Bukhari: Kitab Al-Maghazy; Bab Bitha Abi Musa Wa Muadh Ila Al-Yemen Qabl Hijjah Al-Wida'a (5/108). Muslim: Kitab Al-Ashribah; Bab Bayan Anna Kulle Muskirin Khamr Wa Annan Kulle Khamr Haram (3/1585) hadith # 2001.*

[41] [Translator's note: As for the male and female adulteress (they who are not virgins) the prescribed punishment for them is that they be stoned to death, due to the tremendous evil of that crime. The proof for that is the hadith that both Imams Al-Bukhari and Muslim have narrated on Abu Hurayrah (رضي الله عنه) in the

- ***The fifth***: Reputation and honor. To safeguard it Allah (ﷻ) legislated that the slanderer be lashed eighty lashes;

﴾And those who slander the chaste virtuous believing women without bringing four witnesses, lash them eighty lashes﴿ [An-Nur: 4].

- ***The sixth***: property and wealth. Due to its safeguarding Allah (ﷻ) has legislated cutting the thief's hand off;

﴾And the male thief and the female thief, cut off their hands in reward for what they have earned as retribution from Allah﴿ [Al-Maidah: 38].

So, it becomes evident that following the Qur'an is a guarantee for all of societies well being, both domestic and foreign.

---

incident of the virgin boy who fornicated with his employer's wife wherein the prophet (ﷺ) ordered the boy be lashed 100 and the women be stoned to death. Also, the hadiths of the sahabi Ma'iz (رضي الله عنه) and the sahabiyyah Al-Ghamidiyyah (رضي الله عنها)].

The Eight Issue: The kuffaar's domination of the Muslims.

This puzzled the companions (ﷺ) of Allah's (ﷻ) messenger (ﷺ) while he was present amongst them, and Allah (ﷻ) Himself advised, regarding that within His book, a heavenly advice eliminating that puzzlement. That was, when there occurred to the Muslims what occurred on (the war of) Uhud Day[42], they where troubled by that (which occurred). They said, "*How can and did the polytheists triumph over us and dominate us while we are upon the truth and they are upon falsehood?!*" So, Allah (ﷻ) answered them concerning that saying;

﴾**Is it when a tragedy afflicted you (on Uhud) while you afflicted them (the kuffaar) with the likes (on Badr[43]) that you say (amazed) how is that (possible)?! Say (O Muhammed ﷺ) it is from yourselves**﴿ {Aali 'Imran: 165}.

His saying ﴾**Say (O Muhammed ﷺ) it is from yourselves**﴿ He clarifies it in verification to the ayah;

﴾**And Allah has certainly actualized for you His promise (of victory) as you were killing them (the kuffaar on Uhud) by His permission, till you (the archers) disputingly differed in the issue (of obeying the messenger's (ﷺ) orders) thereby weakening, and you disobeyed after He (Allah) showed you what you love (victory). Of you are those who love this world (those who left their station), and of you are those who love the Hereafter (those who remained), then (after that taking place) He (Allah) turned you away from them (losing) to test you**﴿ {Aali 'Imran: 152}.

---

[42] {Translator's note: This is the second war that occurred between the Prophet (ﷺ) and Quraysh in the third year after the Hijrah (migration from Mekkah to Al-Medinah) at the base of Mt. Uhud in Al-Medinah. Quraysh sought to take vengence in this war for their loss in the first one that took place exactly a year before it in the holy month of Ramadan}.

[43] {Translator's note: This was the first war that occurred between the Prophet (ﷺ) and Quraysh in the second year after the Hijrah}.

Thus, He clarifies in this heavenly advice (these ayaat) that the reason for the kuffaar's domination over them (the believers) is due to themselves, and that it is indeed due to their weakness and disputing in the matter, with some from them disobeying the Messenger (ﷺ) along with their wanting worldly (gains). That was when the archers - who were at the foot of the mountain blocking the kuffaar from attacking the Muslims from behind, aspired to gather the ***ghanimah*** (war spoils) at the retreating of the disbelievers during the beginning (of the war), so they neglected the Messenger's (ﷺ) order (to remain at their post no matter what occurs) aspiring to gain some material wealth[44].

[44] [Translator's note: The scholars say that in that there was a tremendous lesson for all Muslims to learn from. That the disobedience of just some of the archers resulted in such devastation and loss for the rest of the Muslims. Disobediance to Allah and His messenger is the main cause for all the problems that afflict the Muslims personally and collectively as a whole. Therefore, it is only wise for us upon knowing the solution to our problems to take the necessary measures, and that is to practice Islam as we are ordered. And Allah knows best].

The Ninth Issue: The problem of the Muslims' weakness and their lacking in quantity and preparation with respect to the kuffaar.

Indeed, Allah (ﷻ) has clarified its cure in His book (the Qur'an). He explained that, when He knows sincerity from His servants' hearts, as is required, then the result of that sincerity is their domination and victory over those who are stronger than them. That is why when Allah (ﷻ) knew from the pledgers of Ridwan sincerity as is necessary; He praised their sincerity with His saying;

﴾Verily, Allah is pleased with the believers as they pledge you (O Muhammed ﷺ) allegiance under the tree (known as the pledge of Ridwan during the treaty of Hudaybiyyah)[45], and Allah knows what is in their hearts (of sincere faith)﴿ [Al-Fath: 18].

He detailed that, of the results of that sincerity that He will make them capable of what they are incapable of (achieving), He says;

﴾And other (than that of victories) of which you are incapable of, which indeed Allah has domination over it﴿ [Al-Fath: 21].

He explicitly stated that they are incapable of it (victory and its rewards). However, He is definitely in control, thereby making them capable, making it (the pledge) a victory for them due to His

[45] [Translator's note: This was when the messenger (ﷺ) along with the sahabah (رضي الله عنهم) headed off for Makkah to perform 'Umrah in the 6th year Hijrah and Quraysh prevented them. They mediated a truce between them known as Hudaybiyyah, that was a major victory for the believers, where after most of the Arab tribes entered into Islam. The pledge of Ridwan was when at that time 'Uthman ibn 'Affan (رضي الله عنه) was sent as mediator on behalf of the believers to Mekkah, and when report came back to the messenger (ﷺ) that he was killed asked the sahabah (رضي الله عنهم) to pledge allegiance to fight Quraysh till the death. However, the report turned out to be false, so they never fought].

awareness of what is in their hearts. That is why when the kuffaar had imposed that tremendous military blockade upon the Muslims during the ***ghazwah***[46] of Al-Ahzab (Al-Khandaq)[47] as mentioned in His saying;

﴾**As they came to you from above you (the east), and underneath you (the west), and the eyes stared (in fear), and the hearts reached the throats (all that due to extreme fear), and you thought ill of Allah (that He neglected His religion and servants). There the believers were tested and shaken severely**﴿ [Al-Ahzab: 10,11].

The cure for this weakness and the response to the military blockade was for the Muslims to turn to Allah (ﷻ) in sincerity having strong faith in Him. Allah (ﷻ) says;

﴾**And when the believers saw the (the enemy) clans (surrounding Al-Medinah) they said, this is what Allah and His messenger promised us, and Allah and His messenger are truthful; and that didn't increase them (in anything) except in faith and submission**﴿ [Al-Ahzab: 22].

The result of this sincerity is seen in the words of Allah (ﷻ);

﴾**And Allah repelled the disbelievers in their rage, they did not achieve (any) benefit. And Allah sufficed the believers from (engaging in) war, and Allah is Omnipotent Mighty. Also, He brought down those, from the people of the book,**[48]

[46] [Translator's note: Specifically, it refers to a war that the messenger (ﷺ) participated in. Generally, it means war].

[47] [Translator's note: This occurred in the 5th year Hijrah when the Jewish leaders plotted against Islam and the Muslims by gathering the Arab tribes together to wage a united war against the blessed city of Al-Medinah with its Muslim inhabitants. The kuffaar numbered 10,000 warriors - while the Muslims numbered only 3,000 - blockaded the city for a month until Allah caused them to retreat humiliated].

[48] [Translator's note: They were the Jews of the tribe of Bani Quraydhah who lived within the city of Al-Medinah that had broken their oath of peace when

who supported them (the clans) from their fortresses, and He struck terror into their hearts, you killing a group of them and enslaving (another) group. Furthermore, He made you heirs of their lands, homes and wealth, and land you have not yet stepped on (before), and Allah is over all things capable﴿ [Al-Ahzab: 25 – 27].

Allah (ﷻ) helped them with the angels and the wind, though they were unaware of it. As Allah said;

﴾O you who believe recall Allah's blessings upon you when there came to you armies, so We sent upon them wind and armies that you didn't see﴿ [Al-Ahzab: 9].

Here there is evidence of the truthfulness of Islam. In that a small weak group abiding by Islam can conquer a large strong disbelieving group. Allah states;

﴾How many a small group has conquered a large group by Allah's will, and Allah is with the persevering﴿ [Al-Baqarah: 249].

Due to its indication of the truthfulness of the religion of Islam, Allah (ﷻ) has called the day of (the battle of) Badr[49] an ***ayah*** (miracle), ***bayyinah*** (evidence) and ***furqon*** (distinction). He says;

﴾Certainly, there is for you an *ayah* in the two groups (armies) that met, a group fighting in Allah's cause and the other disbelievers﴿ [Aali 'Imran: 13]

---

they joined efforts with the other kuffaar, but from within. Allah punished them for their treachery by having them defeated, with their warriors put to the sword and their women, children and wealth taken as ghanimah].

[49] [Translator's note: This ghazwah occurred in the 2nd year Hijrah in an area named Badr located between Mekkah and Al-Medinah. This was the first real war between the two forces of good (the believers) versus evil (the disbelievers of Quraysh). The Muslims numbered 300 while the kuffaar 1300, but Allah humiliated them with defeat. Many of their leaders were slayed (60) while others were taken as prisoners (60)].

and that was on the day of Badr. Allah (ﷻ) says;

﴾...**If you believe in Allah and what We sent down upon Our servant on *Furqon* day...**﴿ [Al-Anfal: 42]

and that was on the day of Badr. Also, He says;

﴾...**So that he who is destroyed is destroyed upon *bayyinah*...**﴿ [Al-Anfaal: 42]

and that was on the day of Badr, as some (of the scholars) have verified.

Without doubt, a small weak group of believers conquering a large powerful group of disbelievers, is an indicator that they are upon the truth, and that indeed Allah (ﷻ) is the One who helped them, just as He stated about the battle of Badr;

"**Certainly Allah has helped you (with victory) in Badr while you were humble (few and weak)**" [Aali 'Imran: 123].

Also, He stated (in the Qur'an);

﴾**When your Lord inspired the angels (telling them) certainly, I am with you, so fortify the believers. I shall throw terror into the hearts of those who disbelieve** ﴿ [Al-Anfaal: 12].

The believers, are those to whom Allah (ﷻ) has promised victory. Allah (ﷻ) has also defined their characteristics, distinguishing them thereby from others. He stated;

﴾**Indeed Allah will certainly help those who help Him (His religion – Islam), verily Allah is certainly Strong Mighty**﴿
[Al-Hajj: 40].

He distinguished them from others, through their characteristics, by saying (in the Qur'an);

﴾Those (that We promise Our help) that if We establish them (as rulers) throughout the earth establish the *sallah* (prayers) and offer the *zakah* (alms), and order virtuousness and forbid wrong, and to Allah are the return of all matters﴿
{Al-Hajj: 41}.

This cure that we referred to previously is indeed the solution and response for a military blockade. Allah (ﷻ) indicated in Surah ***Al-Munafiqun*** (the Hypocrites) that it is a cure for an economic blockade, He states;

﴾They are those who say don't spend (to support) those that are with Allah's messenger so that they disperse (from him)﴿
{Al-Munafiqun: 7}.

The hypocrites wanted to impose an economic blockade on the Muslims, and Allah (ﷻ) has indicated that its cure is strong faith in Him and truthfully turning to Him. He stated;

﴾And Allah's are the heavens' and earth's treasures, but the hypocrites don't understand﴿ {Al-Munafiqun: 7}.

Because He in whose hands are the heavens' and earth's treasures doesn't perish the one who seeks refuge with Him and obeys Him;

﴾And whoever fears Allah, He will make for him a way out and provide for him through means he would have not anticipated, and whoever trusts in Allah, then He will suffice him﴿ {At-Tallaq: 2,3}.

Also, He further indicated that in His statement;

﴾And if you fear poverty, then Allah will soon make you wealthy, if He chooses﴿ {At-Tawbah: 28}.

The Tenth Topic: The dilemma of divided hearts

Allah (ﷻ) has clarified in Surah Al-Hashr (the Gathering) that the reason for division of the hearts is the absence of intelligence. Allah said;

﴾**You would consider them united, but their hearts are divided**﴿ [Al-Hashr: 14].

then, He shows the reason (for that) by saying;

﴾**That is because they are definitely a people who do not understand**﴿ [Al-Hashr: 14].

The medicine for a weak mind is enlightenment through following the light of revelation. This is because revelation guides to the benefits that the mind lacks, Allah (ﷻ) says;

﴾**Is he who was (before Allah's guiding him) dead (lost in the darkness of disbelief, ignorance and sin), then, We revived him (through the light of knowledge, faith and obedience) and gave him light to walk with amongst people similar to him whose parable is that of being in darkness, not exiting from it**﴿ [Al-An'am: 122].

He explains in this ayah that the light of faith revives him who was dead, and his path that he walks in is illuminated for him. Allah (ﷻ) says;

﴾**Allah is the Guardian of those who believe, taking them out of darkness into light**﴿ [Al-Baqarah: 257].

He also says;

﴾**Is he who walks prone (without seeing) on his face, more rightly guided, or he who (see and) walks upright on the straight path (i.e. Islamic Monotheism)**﴿ [Al-Mulk: 22].

And there are many other ayaat like these.

In summary, mankind's benefits to which the laws of the world return are of three types:

- ***The first***: (دَرْءُ المَفَاسد) averting harm.
  known amongst the scholars of Usul[50] as the mandatory (items) – the result being averting harm from the six (things) that we mentioned before: religion, life, the mind and intellect, family and genealogy, reputation and honor, property and wealth.

- ***The second***: (جَلْبُ المَصَالح) attaining well-being.
  known amongst the scholars of Usul as the necessary (items), and from its subdivisions: business, renting and all general transactions that deal with the well-being of society in accordance with Islamic law.

- ***The third***: (مَكَارِمُ الأَخْلاق) good character and personality by adorning the character with virtuous manners and good habits[51].
  known amongst the scholars of Usul as the beautifying and completing (items). From its subdivisions are: the natural dispositions like growing the beard and trimming the mustache … etc. Also, from its subdivisions: prohibiting dirtiness and impurity, and the imperativeness of supporting (financially) one's relatives and the poor.

There is nothing keener on protecting these (categories for) well-being, in a wise safe method, than the religion of Islam;

﴾Alif, Lam, Raa. A book whose ayaat have been perfected, then explained by (Allah) the Wise the Aware﴿ [Hud: 1].

---

[50] [Translator's note: see footnote number 5].

[51] [Translator's note: This is general, encompassing all virtuousness, morals and hygiene that we find in the sublime example of our beloved messenger Muhammed (Allah's praise and peace be upon him, his family and followers). So, it is more than just the examples mentioned by the honorable shaykh].

And then,

May the Blessings of Allah (ﷻ) be upon; our Beloved Prophet Mohammad, his family and all his companions.

All Praise and Gratitude is to Allah (ﷻ) alone, the LORD of all creation.

About Us (Invitation To Islam)

All praise is due to Allaah, lord of the worlds. O' Allaah send Prayers and Peace upon your Messenger, Muhammad ﷺ

Invitation To Islam is a non-profit making organisation that was established about Ten years ago.

Our main objective is to spread the Da'wah of Islam' calling people back to the Qur'an and Sunnah. To date we have published over twenty book titles, that have been very well received by the populus. We use the income from the sales of our books to fund various da'wah activities in third world countries.

We have also translated the book of Dua' 'Hisnul Muslim' into many languages including English, French, Urdu, Swahili and Bengali. To date we have distributed thousands of copies of this and our other titles.

Books That we have Translated into the English language and have been printed:-

Title	Author
Hisnul Muslim	*al Qahtaani*
Sincere repentance	*Shaikh Saleem al-Hilaalee*
Memorisation of the Qur'aan	*Compiled by I.T.I.*
Love of the Prophet	*Shaikh Fadhl al-Elahi*
Advice to the Muslim Woman	*Shaikh Alee Hasan al-Halabee*
Invalidation of Actions	*Shaikh Saleen al-Hilaalee*
Explanation of the Foundations of Faith	*Shaikh ibn 'Uthaimeen*
A Manual on the Rites of Hajj	*Based on the works of al-Albaani and al-Qahtaani*

A Manual on the Rites of Umra	*Based on the works of al-Albaani and al-Qahtaani*
Advice on Establishing an Islamic Home	*Compiled by I.T.I*
Honouring the Parents	*Nidhaam Sakijihaa*
The Grave, its Punishment and Reward	*Hussain al-Awayshah*
The Levels of Jihaad	*al-Qahtaani*
The Waasitha between Alaah and the Creation	*Shaikhul-Islaam ibn Taymiyah*
The Rulings of Looking at the One Proposed to for marriage	*az-Zuhayree*
The Methodology of the Saved Sect	*Shaikh Jameel Zaynoo*
Resisting the Shaytaan	*Shakh Saleem al-Hilaalee*
Ramadhaan Fatawaa	*Compilation from some classical & Contemporary Scholars*
Fatawaa Regarding the Muslim Child	*Compilation from some classical & Contemporary Scholars*
The Responsibility of Muslim Women to Enjoin Good and Forbid Evil	*shaikh Fadhl al-Elahi.*
The Rulings of Ghusl	*Aadil ibn Mubarak al-Mutayraat*
Perfecting the Obligatory	*Abdulaah ibn Sulaymaan ibn Muhammad al-Marzook*

We are also very active in doing da'wah in third world countries, we have built a few Masjids and Schools in various Towns and Villages in some countries.

We also get a huge amount of mail from prisons in the U.K. and U.S.A. requesting our books and many other titles, leaflets and general information on Islam. We keep a regular correspondence going with the inmates, we do our very best to accommodate their requests.

As stated previously we are a non-profit making organisation and all the members who work for us do so for free by donating their own time, money and effort, expecting nothing in return except Allaahs reward and pleasure.

We would not be able to do any of this work if it were not for the kind donations that many of our brothers and sisters give us. May Allaah reward them with good.

The Messenger of Allaah ﷺ said, Allaah the Most High said:

'O son of Aadam, spend! And I will spend on you.'

If you have found this book to be of benefit to you, then please help us to carry on this work by making a donation to:-

Invitation To Islam
P.O. Box 7325
Walthamstow
London E17 9TX

Made payable to:
Invitation To Islam

Jazzak'Allaahu Khair.

May Allaah send send peace and blessings upon the Prophet Muhammad, his Family and his followers.

All Praise belongs to Allaah, the Lord of all creation.